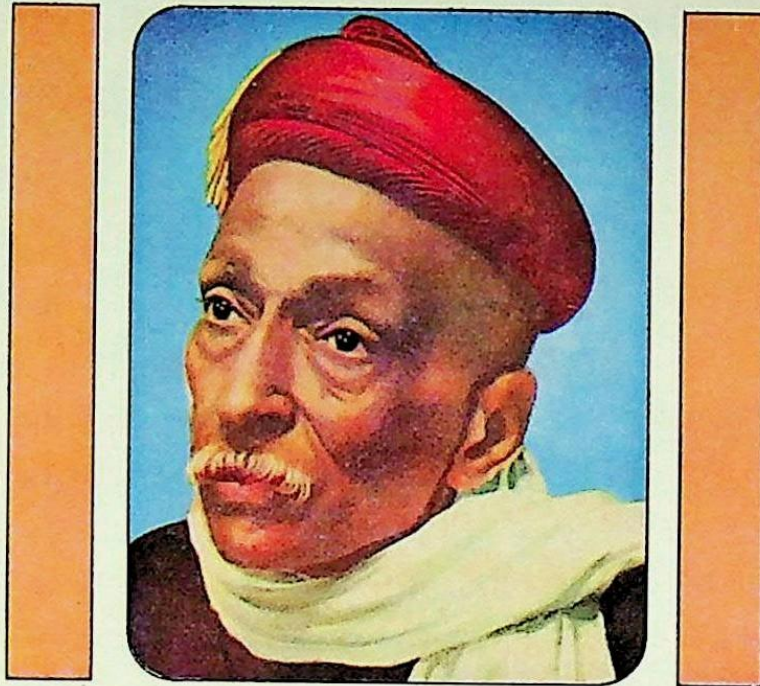


1/97



PATHWAY TO GOD

*A QUARTERLY JOURNAL OF SPIRITUAL LIFE
DEVOTED TO RELIGION, PHILOSOPHY, MYSTICISM & SCIENCE OF YOGA*

JAN.-MARCH 1997

Vol. XXXI

~~JAN. APRIL MAY~~

No. 2



Academy of Comparative Philosophy & Religion, BELGAUM.

Observations made by the Hon. Visitors on the Performance of the A. C. P. R., Belgaum.

PROF. M. P. REGE

Prajna Pathashala, Wai

President, Vishwakosha Mahamandal

At & Po : Wai Satara Dist, State Maharashtra, India.

I was very pleased to have the opportunity to visit this beautiful campus and to meet the enthusiastic workers who look after it and Gurudev Mandir which is situated in it. The whole surroundings and the clean, spacious buildings, simple and elegant in their structure remind one of an Ashrama in ancient times. The Mandir provides an infrastructure for pursuit of spiritual and philosophical studies and the equally important activity of making their fruits available to the general public. What is needed now is a band of seekers who will engage themselves in these activities and I have no doubt that the example and inspiration Gurudev Ranade has left behind will soon fructify in the form of such a devoted band of seekers who will gather round this splendid institution.

— Prof. M. P. Rege

3/11/1996



Editor : ☎ : 30701

Shri P. D. Dharwarkar

B.Sc., C Eng. F.I.E., M.A.S.C.E.



Publishers : ☎ : 22231

**Academy of
Comparative Philosophy
& Religion**

Shri Gurudeo Mandir,

Hindwadi,

Belgaum - 590 011



Printers : ☎ : 421029

Swastik Printing Press

Huns Talkies Road,

Belgaum- 590 002.

Articles on related topics,
solicited. They should be
typed on one side of

paper with Double spacing

ANNUAL SUBSCRIPTION

India (Bharat) Rs. 35-00

Foreign

(By Airmail) Rs.120-00

Single Copy Rs. 10-00

**LIFE SUBSCRIPTION ON
10 YEAR BASIS**

India (Bharat) Rs.350-00

Foreign

(by Airmail) Rs.1200-00

PATHWAY TO GOD

A Quarterly Journal of Spiritual Life,
Devoted to Religion, Philosophy,
Mysticism & Science of Yoga.

Vol. XXXI

No. 2

January-March 1997

Contents :

Prayer	2
Thus Spake Gurudeo	5
Editorial	6
Logic of Tattvamasi - Dr. R. I. Ingallali	11
Sruti-sāra-samuddhāraṇā of Tōṭakācārya (Contd.)	24
- Dr. M. G. Hampiholi	
Three Vacanas by Saint - Shivalingavva	29
- Dr. S. L. M. Patil	
The person of love	31
- James Steinberg	
S'ri Śāṅkarācārya's Ātmānātma - Viveka (Contd.)	43
- Prof. Dr. K. V. Apte	
Eternity Compressed in Time :	48
- Prof. M. L. Sharma	
Book Review	57
Quarterly Report	62

PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life, Devoted to Religion,
Philosophy, Mysticism & Science of Yoga.)
Vol. XXXI, No. 2, Jan-March 1997

Editor :
Shri P. D. Dharwarkar
B.Sc., C.Eng. F.I.E.,
M.A.S.C.E.
Phone 30701

Prayer

for World Peace

After completion of the treatise on Bhagwadgeeta in the local language Marathi, Sant Dnyaneshwar prays to The Almighty God, The Universal Soul, for peace & prosperity to all, in the following words -

आतां विश्वात्मके देवे । येणे वाग्यज्ञे तोषावे ।

तोषोनि मज द्यावे । पसायदान हे ॥

Oh Almighty God, The Universal Soul, kindly be pleased with my work of this treatise, in the same way as you get propitiated by an offering in the sacrificial fire. And so pleased, condescend to bestow me the following blessings.

जे खळांची व्यंकटी सांडो । तया सत्कर्मी रती वाढो ।

भूतां परस्परे पडो । मैत्र जीवांचे ॥

The cruelty of the cruel should fade away and their interest may grow in doing good deeds. All the beings in this universe may develop friendship towards each other.

दुरितांचे तिमिर जावो । विश्व स्वधर्मसूर्य पाहो ।

जो जे वांछील तो ते लाहो । प्राणिजात ॥

The darkness of evil be over and let the universe see the dawn of dutifulness in everybody and all that everybody wishes (for his well-being) be attained by him.

वर्षत सकळमंगळी । ईश्वरनिष्ठांची मांदियाळी ।

अनवरत भूमंडळी । भेटतु भूतां ॥

Groups of faithful believers (in God) visit the earth all the times, Showering blessings on all beings and give them

their (blissful) company.

चला कल्पतरुंचे आरव । चेतना चिंतामणीचें गांव ।

बोलते जे अर्णव । पीयूषाचें ॥

These groups of faithful believers be like walking gardens of Kalp-taru (Trees which fulfil the desires of one who sits in their shade); be like places which abound in that type of precious stones, the mere touch of which removes the worries of mankind & fill them with enthusiasm; be like oceans of life-giving nectar (a mere gulp of which removes the fear of death).

चंद्रमे जे अलांछन । मार्तंड जे तापहीन ।

ते सर्वाही सदा सज्जन । सोयरे होतु ॥

These groups of faithful believers will be like so many moons but without the dark spots & give soothing peace to mankind like the cool light of the moon; They will be like so many suns but without the scorching heat and give mankind the pleasing warmth (of love) like the sun. They will always be gentle and friendly to all.

किंबहुना सर्व सुखी । पूर्ण होऊनि तिही लोकीं ।

भजि जो आदि पुरुखी । अखंडित ॥

What else to ask for? Let all the beings be happy and lead a full life in all the three worlds, worshipping and singing songs extolling Him all the time.

आणि ग्रंथोपजीविये । विशेषी लोकीं इयें ।

दृष्टा दृष्ट विजयें । होआवें जी ॥

And those who mould their lives according to this treatise, especially in this world (of today) be able to achieve success in this world-the visible world-and also in the world beyond - the invisible world

येथ म्हणे श्रीविश्वेश्वरावो । हा होईल दान पसावो ।

येणे बरे ज्ञानदेवो । सुखिया जाला ॥

Here, when the Almighty, Lord of the Universe replied "Thine will be done", Dnyandeo was filled with joy.



SHRI GURUDEV DR. R. D. RANADE



Birth :
Jamkhandi
3-7-1886



Nirvana
Nimbal
6-6-1957

Thus Spake Gurudeo.....

The Mystical Wheel

This Wheel is a matter of experience and not of description. Succinctly there are five points in regard to this Mystical Wheel; its form, its light, its colour, its sound and its motion.... As in the case of a fire-fly its light serves to terrify, to protect and to attract, in the case of the Mystical Wheel also we may say, it terrifies; protects and attracts. As regards the form of the Wheel, it may be described in the shape of one circle or a number of concentric circles with or without spokes. The light, with which it is filled and by means of which it becomes radiant easily resolves itself into a number of colours, according to the want of the physical law. The sparkling colours have been described as *Abhinava Navarang* as going beyond any description by such symbols as VIBGYOR. It would be too small and too limited description for the colours. Its sound has been described by *Kabir*, as Saint of *Umadi* told us, ... Gui - Gui - Gui - Bole. It is exactly in terms of what *Gandhiji* talks about the music of the spinning wheel and which is more attractive than other music.... and as regards its motion, one does not know what to say about it. As the *Ishvasyopishad* has put it : "It moves and it does not move; it is both far and near; it is both inside and outside of man. It is this Mystical Wheel lies at the back of all the wheels that might be constructed on Earth by man.

-- *Conception of Spiritual Life*
in *Mahatma Gandhi and Hindi Saints* · P. 28

EDITORIAL

Ātmavat SarvaBhooteshu आत्मवत् सर्वभूतेषु । See Your Self in All Beings

Every man in this world has to live two lives, which go on simultaneously. One is the outward mundane life, as a member of the social structure in which he lives, grows and develops his personality, and is bound by duties towards the society. The well-being of the individual and the well-being of the society are interdependent & give rise to patterns of behaviour for the individual, which are accompanied by rules, regulation, law & justice to ensure the well-being & prosperity of the society alongwith that of the individual.

The other one is the inward life, the invisible life, the life of the progress of the individual soul towards the Universal Soul. The outward life has a short span, from the birth of the body to the death of the body. After the death, man is no more a member of the worldly society. Nobody remembers him after a time and is soon to be forgotten. What happens to the inward life—the life of the individual soul? Nobody knows when it began & when it will end. It may have many time-bound sojourns in different bodies, but the journey is timeless, beginningless & probably endless.

The Hindu religion, for the outward life, prescribes the Varna-ashram-Dharma i.e. the profession of the individual, the four portions of his life-time (viz. the student life, the householder's life, the retired life & life of renunciation) and the duties towards the society. This is to maintain a sort of discipline for the individual, to ensure the well-being of the society. Men & beings appear & rise on the horizon and after a time disappear beyond the opposite horizon. But the society must remain a healthy unit and maintain its values, to keep away chaos. Over the long history of thousands of years, distortions and degradations like birth-related casteism have crept in and warped the social structure. But in the opinion of scholars and eminent persons like Dr. Sarvapalli Radhakrishnan, these are but aberrations, which would not disclaim the loftiness & universality of the original social scheme.

What are the prescriptions for the inward life? Is it inter-related with the outward life? Or is it a totally separate track? The ancient sages structured the society with the Varna-ashram-dharma in such a way that the progress of the individual soul towards the Universal Soul-in the inward life- is also ensured knowingly or unknowingly. The two lives are inter-related. One cannot expect to lead an indisciplined and wayward outward life and also expect the progress of the individual soul in inward

life. Those who become aware of the importance of the inward life early, lay the separate track of renunciation and do not bind themselves with duties towards the society. They renounce the householder's life & concentrate on the progress of the soul in inward life. For them, prescriptions to mould their life are available in Vedas, religious texts by various sages & the Bhagwadgeeta.

The Bhagwadgeeta is held in great regard & reverence not only by the Hindus but also by other social scientists. It is a science of living one's life & teaches us how to be successful not only in the outward mundane life but also in the inward progress of the soul - the invisible life. While expounding the various yogas like the Sankhya Yoga, Karma Yoga, Bhaktiyoga, Sanyas Yoga etc. it leaves it to the reader to adopt any one mode or more than one mode, that suits him to lead a life of excellence.

Surudeo Ranade has said that Bhagwadgeeta teaches Spiritualism. In all the expositions of various yogas, there is a common undercurrent of spiritualism. Whether a person wants to become a Karma Yogi, Bhakti Yogi, Dnyana Yogi or a Sanyasin, he has to first adopt spiritualism to become successful. The spirit is more important than the body. To feed the spirit is more important than to feed the body. What the spirit wishes is more important than what the body wants. The development of the spirit gives us the

excellence of the mind and its personality, while the development of the body gives us the bodily strength which is, after all, an instrument under the control of the mind. शरीरमाद्यम् खलु धर्मसाधनम् । The body is an instrument for achieving progress, mundane & as well as spiritual.

One may follow any method or regime given in Patanjali Yoga-sutras, Bhagwadgeeta or other treatises to attain spiritualism. Sant Dnyaneshwar says "those who have conquered the senses will understand the spiritualism in his writings, others will take pleasure in the beauty of language & niceties of words. तैसे अध्यात्म शास्त्री यिर्ये । अंतरंगाचि अधिकारिये । परी लोकवाक्चातुर्ये होईल सुखिया ।" Whether a man can attain spiritualism, depends on his willingness to renounce the senses and undergo the changes in body & mind as preparation for descent of spiritual energy from the Universal Soul.

What are the symptoms & indications seen in such a spiritual person? Our sages said "आत्मवत् सर्वभूतेषु ।" Such a man sees all beings as equal. He is equally respectful & equally friendly to all beings. Such a man does not discriminate between the rich & the poor or the king & the common man. He sees divinity in every being. Every thing is a creation of God & has its own right to live its life. This is the Divine view of the spiritualist or the divine experience अमृतानुभव of Sant Dnyaneshwar.

For a person who lives the tenet of आत्मवत् सर्वभूतेषु । in life, the whole world is one family. The whole mankind, the whole humanity, all beings together is one family & we are a part of it. वसुधैव कुटुम्बकम् । Then what is one's duty towards such a family? To assist each unit to reach upward towards the crest of evolution – the Divinity or Godhood. That is what the Sages said कृण्वन्तो विश्वमार्यम् । Let us lead The World to excellence.

The sages comprehended such a spiritualistic society, wherein neither greed nor unnecessary pride of birth or dynasty or authority has any room. Doing one's duty for the good of others is the hallmark of such a society. This is the ideal of Hindu Religion or "the way of life" professed by it. This is the "Universal Religion" envisaged by Dr. Sarvapalli Radhakrishnan or "One world, One God, One Humanity" by Surudeo Ranade or the idea of "Rama-Rajya" of Mahatma Gandhi, where the Ruling class will live as a common man and carry out its duties with responsibility and accountability for the welfare of the society.

आत्मवत् सर्वभूतेषु । is the key discipline every one has to imbibe in one's behaviour to build up such a society.

□□□

Knowledge dwells

in heads replete with thoughts of other men.

Wisdom in minds attentive to their own.

Logic of Tattvamasi (that thou art)

1. The classical Indian thought consists of unique *pramāṇa* as scriptural testimony (Śabda-Pramāṇa) which is the source of *ātma-jñāna* (self-knowledge). Self-knowledge is usually generated or communicated by means of a *māhāvākya*; '*tattvamasi*', which is also called *upadeś'-vākya*. The importance of this *māhāvākya* is two fold. Firstly in the process of communicating spiritual knowledge a competent teacher imparts that knowledge through this *māhāvākya*. And secondly this *māhāvākya* has been discussed in greater length than the other *māhāvākyas* namely "*prajñānam brahma*" "*aham-brahmāsmi*" and '*ayam ātmā brahma*'. In this paper an attempt has been made to express analytically the traditional ideas in terms of contemporary Logico-epistemological framework. Accordingly it is necessary to consider the different interpretations of '*tattvamasi*' and then reformulate the logical structure of the *māhāvākya* in the knowing situation.

2. Since '*tattvamasi*' *māhāvākya* belongs to Chāndogya *upanīṣad* of Sāma-veda, it is necessary to consider its formulation as given in the Upanīṣad.

3. In order to explain the true conception of unity, it is beautifully brought out in a celebrated section-vi of the Chāndogya Upanīṣad. There is a dialogue between the father Uddālaka and his son *Śvetaketu*. The context of the dialogue is that *Śvetaketu* has just returned home after completing his conventional education in a guru-kula. The father noticed

lack of spiritual knowledge in *Svetaketu* and Uddālaka himself undertakes to instruct his son. Uddālaka begins his instruction by postulating an ultimate spiritual entity of the highest value, which he terms as *sat* or *being*. He then proceeds to explain the manifestation of the entire universe. In the course of the explanation, there is a sudden dramatic swiftness in which original *sat* is identified with the self of *Svetaketu*: *Tat tvam asi, Svetaketo*, in order to bring home to the mind of the *Svetaketu* the confirmed reality as the source of the universe. It is quite interesting to know the experiments and logical techniques used by Uddālaka to communicate spiritual truth to his son.

4. (i) *Postulate of Reality (Sat in verse : 6.8.7)* : 'That Being which is this subtle essence (cause), even that all this world has for its self. That is the truth. That is *Ātman*. That thou art, O *Svetaketu* : (ii) Experiment 1 (verse 6.12 1-3) : 'Bring a fruit from the banyan tree' 'here it is, revered Sir.' 'Break it' 'It is broken revered sir', 'what' do you see in this?' 'These small seeds like particles, Sir,' Break one of these, my son'. 'It is broken revered Sir. 'What do you see in it?' 'Nothing, revered Sir'.

The father said to him, 'Dear boy, this subtle essence which you do not perceive, growing from this subtle essence, the large banyan tree thus stands. That being which is this subtle essence, even that all this world has for itself. That is truth. That is the *Ātman*. That thou art O, *Svetaketu*'.

In this creative experiment there is no passivity but active participation in the experiment in order to provide a confirmatory status to the postulation of reality which has macro and micro dimensions.

Experiment 2. (verse 6.13. 1-3) :

'Put this salt into water and then come to me in the morning'.

... The father said to him, 'Bring the salt, my child which you put into water at night'. Having searched for it, he did not find it, as it had completely dissolved..... The father said to him, 'Dear boy as you do not see what is present in this water though indeed it exists in it, similarly (*Being* exists) indeed in this body.

'That Being which is this subtle essence, even that all this world has for its salt. That is the truth. That is the *Ātman*. That thou art O Svetaketu...".

The logical force of this thought experiment implies an effective analogical argument : just as completely dissolved substance in a liquid, like water is invisible though perceptible by other means, similarly fundamental spiritual reality (*sat*) permeates through the universe and amenable to faculty of intuition. It is also necessary to make explicit the universe of discourse present in the conceptual framework of Upanisadic thought. The universe of discourse is the totality of empirical and non-empirical world. The ontological monism implies that one supreme reality is the ground of the universe. Accordingly the manifold structure of the universe needs integration i.e. unification by way of subsuming the particulars of the manifold in the unique matrix of reality.

5. *Śaṅkara's interpretation* : It is necessary to consider Shri Śaṅkara's interpretation of the Mahāvākya : 'tat-tvam-asi'. On Shri Śaṅkara's interpretation the term 'thou' denotes the individual *Śvetaketu* who knows himself to be the son of Uddālaka, and also the hearer and investigator of the spiritual truth. Contextually the terms 'thou' and '*Śvetaketu*' are co-referential terms, because they refer to the same referent namely *Śvetaketu*. Next, the term 'that' denotes the ground of the entire universe, which is immortal reality. When, *Śvetaketu* is told with the help of experiments and reasoning

that he is the reality; and after understanding this he no longer thinks of himself as, 'agent' or 'enjoyer' etc. On *Samkara's* view, knowledge of the reality removes the false notion about oneself as limited individual soul. The teaching of the identity of Brahman and the soul is unlike conception of visnu in an idol; is only looked upon and worshipped as if it were Viṣṇu. However, the identity statement is not to be understood in a metaphorical sense, like the sentence of "he is a lion", because just as the clay is to be found in all the products of clay, the one reality (being) is present in every individual. Accordingly the knowledge that each individual is Brahman cannot be merely metaphorical. Since *Upaniṣad* is the *pramāṇa* regarding the knowledge, of identity, the idea 'I am reality' may not arise without the aid of Upaniṣadic text. Due to ignorance an individual cannot know his real nature but, proper understanding of 'that thou art' removes the false idea about oneself and an individual gets knowledge of his own self.

Accordingly it is clear that Śaṃkara's interpretation is literal, or logical, because the terms 'that' and 'thou' are used according to this primary meanings.

6. In the later Advaita period, i.e. in post-Śaṃkara period many thinkers have provided *lakṣaṇā* or secondary semantical interpretation of 'That Thou art'. Semantically a given sentence possesses either primary meaning (*mukhyārtha* = *vacyārtha*) or secondary meaning (*lakṣaṇārtha*). A sentence has a primary meaning if that sentence is understood through the primary meanings of the terms contained in that sentence. However, a sentence is said to possess secondary meaning i.e. implied meaning if some of the terms of that sentence have secondary meanings related to primary meanings. Secondary meanings are of four types : (i) exclusive meaning (*jahal-lakṣaṇā*) (ii) inclusive meaning (*ajahal-lakṣaṇā*) (iii) exclusive inclusive

meaning *jahal-ajahal-lakṣaṇā* and (iv) metaphorical meaning (*gauṇa vṛtti*).

(i) A sentence like 'there is a hamlet on the Ganges' (*gangāyām ghoṣah*) has exclusive meaning according to which the well known primary meaning of the term 'Ganges' is replaced by the implied meaning as the bank of the Ganges. Accordingly the sentence 'There is a hamlet on the Ganges' is semantically equivalent to the sentence: 'There is a hamlet on the bank of the Ganges' (ii) In case of *ajahal lakṣaṇā* a sentence is interpreted in such a way that a primary meaning of a term is retained but additional meaning is consistently added to it. In the sentence 'The umbrellas are going' the subject term 'the umbrella' is to be interpreted as the umbrella holders so that the resultant sentence is literally significant. (iii) A sentence has exclusive-inclusive meaning if in primary meanings some terms of that sentence are partly retained for semantical consistency. For example, 'the sentence'. "This is that Devadatta" consists of two terms : 'this Devadatta' and 'that Devadatta' which have incompatible primary meanings. Normally in ordinary usage the sentence is considered to be meaningful because of the fulfilment of a condition of personal identity. Even though the two expressions, 'this Devadatta' and 'that Devadatta' have the same referent, their senses are different, because they designate different attributes of the same person at different times. Similarly in the contingent identity : 'Morning star is evening star' the referent is Venus but sense of the two terms are different. In case of (iv) the intended meaning of sentence is apprehended through a relation to the quality of a thing; for instance in the sentence 'Devadatta is a lion' means Devadatta is courageous, because courage is a main characteristic of lion.

Figurative (*lakṣaṇā*) interpretation of "tattvamasi" (that thou art) ∴ According to the exponents of *lakṣaṇā-vṛtti*, the

mahā-vākya : "tattvamasi" is interpreted in terms of jaha-ajahal - *lakṣaṇā* (exclusive-inclusive meaning). This theory is basically a referential theory of meaning according to which a term is meaningful if it refers to an object and a sentence is true if it describes the corresponding fact.

7. . "Tattvamasi" (thou art that) in Vedānta - paribhāṣā (VP) :

Dharma-rāja Advarindra the author of VP considers 'tattvamasi' mahāvākya as an identity sentence which implies the one-ness (aikyatā) between God (tat) and individual soul (tvam). In his context the author considers an objection : Since the difference between the individual self (tvam) and Brahman or God (tat) is known from such self-evident propositions like, 'I am not God', 'I am not omniscient', etc., and sruti text says about duality as implied in the example of 'two birds have beautiful wings' etc.; similarly smṛti also implies duality by saying that in the world there are two entities namely the mutable (puruṣa) and the immutable (brahman). Thus the dictums like 'Thou art that' (Cha W. VI, viii 7ff) convey only the figurative meaning like the sentences 'the sacrificial post is the sun' (Tai Br. II. 1. V.2). A positive implication of this objection is that only dualistic interpretation of the 'tattvasmasi' holds good.

Reply : On Dharma-rāja's view an alleged difference between two entities based on perception might arise due to defective perceptual mechanism and it will be rectified by the authentic sources like Veda. For instance, from astronomical point of view the great size of the moon could not be nullified by usual perception of moon which grasps it to be no bigger than a span. Again, like the perceptual judgement eg., 'a jar baked red is red but not dark', the implied difference is not in the thing but in its attributes only. Accordingly the perception that cognises a difference between the individual

self and God is due to difference between their qualifying attributes only but not the underlying substance which is pure-consciousness. It is also argued that if the individual self be identical with Brahman, its possession of incompatible attributes can be explained just as natural cold water may temporarily possesses heat as its limiting adjunct, similarly, one has to understand that the individual self, which is naturally devoid of attributes may appear to possess agency etc. due to limiting adjuncts, such as the mind.

8. Further, semantically the primary meanings of 'tat' and 'tvam' are qualified entities and consequently no identity takes place. However, if implied meaning as the underlying essence of consciousness is considered the statement turns out be an identity. Accordingly the semantical structure of 'tattvamasi' as an identity is like a sentence 'this is he' (sah ayam). If 'tattvamasi' mahāvākya is properly understood, it generates immediate spiritual knowledge.

9. Recently authors like Prof. Murthy have rightly observed that on Dharmaraja's view there is no implication (*lakṣaṇā vṛtti*) in the sentences 'That thou art (tattvamasi)' and 'This is that Devadatta (Soyam devadattah)', because there is no syntactical contradiction in relating two substantives in order to posit their identity. Accordingly the word 'thou' signifies consciousness with the attributes of parviscience, happiness etc., where as 'that' signifies consciousness with the attributes of omniscience and bliss. Thus 'that' is said to be 'thou' if the identity of the substantives is posited. Hence there is no need of metaphorical interpretation of 'tattvamasi'. This kind of semantic theory entails the view that words or nouns directly refer to substantives but not the attributes of the substantives; however, attributes are only indirectly signified. Similarly in case of the sentence 'This is that Devadatta' the word 'this'

and 'that devadatta' refer to same substantive i.e. individual Devadatta setting aside incompatible personal attributes due to different space & time. Consequently personal identity is feasible through referential semantical model used by Dharmarāja.

10. *Modern analysis* : From a logical point of view, formalisation of sentences gives rise to precise understanding of the sentences. The sentence 'tattva masi' consists of a logically constant word 'that' which rigidly designates the spiritual reality (God); where as 'thou' is a variable, because it is capable of taking any individual as its value. Accordingly in the place of 'tvam' it is quite plausible to put other relevant words like 'sah', 'aham', and even the corresponding plurals also. Schematically 'x is Gx' or (x) (Ix-Gx); that is to say that every individual is God : 'Devadatta is God', 'Maitra is God' and so on. However, in case of an empirical sentence 'this person is that Devadatta', there is no generalisation, because the expression 'this person' and 'that Devadatta' designate the same individual. From a logical point of view it is possible to infer a general statement : 'Every human being (jivatman) is reality (tat); from 'that Thou art' as the premises of the argument.

11. The meaning of 'tattvamasi' in Vedāntasāra (S;148-61) : The author of Vedāntasāra, Sadānanda yogindra (1600AD) considers 'tattvamasi' as a proposition conveying identity by virtue of three relations between the term 'thou' and 'that'. The three relations are samānādhikarṇya (having the same locus or substratum), Viśeṣaṇa Viśeṣyabhāva (qualifier-qualified relation) and lakṣya-lakṣaṇa bhāva (the implied and the implying relation).

11.1 Relation of same locus or opposition exists between two co-referential terms. For instance, in the proposition. 'This is that Devadatta' the term 'Devadatta' denotes Devadatta

qualified by the past attributes and the word 'this' refers to Devadatta associated with present attributes; however, both the terms refer to the same person called Devadatta. Similarly in the proposition 'Thou art that' the term that designates consciousness characterised by remoteness etc and the term 'thou' refers to consciousness characterised by immediacy etc. Both the terms 'that' and 'thou' are co-referential, because they refer to the common consciousness which is Brahman.

11.2 Next the second relation of qualifier and qualificand implies that in a proposition like 'this is that Devadatta', even though subject and predicate terms seem to be incompatible, they qualify each other in order to signify a common object. Similarly in the proposition "Tattvamasi", the terms "tat" and 'tvam' are contrary terms nevertheless they mutually qualify to designate the same referent namely pure-consciousness.

11.3 In case of laksya-laksana bhāva the consistent semantic relation is established by way of eliminating the contrary properties. In the usual example, the term : 'thou' and 'that Devadatta' literally connote different attributes but by setting aside the contrary properties both the terms stand for the same individual called Devadatta through the relation of implier and implied. Similarly in the proposition 'tat tvam asi', the terms are considered to be co-referential having the same referent, Brahman through the implier and implied relation. On, author's view the relation of qualifier and qualificand is also called Bhāga-lakṣaṇā or jahal-ajahal-lakṣaṇā (exclusive-inclusive relation).

12. The semantical status of 'tattvamasi' is different from the meaning structure of the sentence 'This lotus is blue' for the following reasons. The phrase or the definite description 'the blue lotus' consists of the terms 'blue' and 'lotus' which designate blue colour and lotus flower respectively. And both

the terms stand in relation of qualificand and qualifier: blue colour qualifies the lotus (the qualificand). By virtue of consistency in literal meanings of the terms and the truth of statement, the sentence yields knowledge which is consistent with other forms of knowledge. Accordingly the semantical status of 'tattvamasi' is different from 'this is a blue lotus'. Because in the sentence 'thou art that' the correct meaning is an absolute homogeneous principle (akhandaikarasa).

13. *Grammatical structure of 'tattvamasi'*: From a grammatical point of view the sentence 'that thou art' consists of two names 'that' (God) and 'thou' (*Śvetaketu*) and the verb 'art' (asi). In the context of Uddālaka's instruction to *Śvetaketu*, the verb 'asi' (art) implies the ostensive existence of *Śvetaketu* as grounded in divine existence. Consequently after repeated efforts of understanding the great dictum 'that thou art' *Śvetaketu* ostensibly understands his own existence permeated by divine existence.

Accordingly it is not the case that 'that is thou' (tattvamasti) even though the construction is grammatically plausible. Because, Uddālaka's goal of instruction is to show the real nature of his son *Śvetaketu* but his intention was not to describe the ultimate reality incidentally referring to an individual like *Śvetaketu*. In this case there is focus on the necessity of human understanding about himself in relation to Reality. Hence the sentence 'tat tvam asi' is contextually relevant.

'Tattvamasi' at the level of communication also implies the spiritual relationship between the teacher (Uddālaka) and his son *Śvetaketu* so that the social relationship of father and son is spiritualized. Accordingly even the grammatical structure of the mahāvākya provides legitimate criterion for objective understanding of the ultimate spiritual truth, that is say that

any competent teacher can communicate spiritual truth to a qualified student. and the tradition also allows a qualified student to become a competent teacher. During the time of reflection (manana), the sentential pattern of 'tattvamasi' undergoes syntactical and semantical transformation as 'aham ātmā asmi' (I am truth), And again during instruction there is also re-transformation of the sentence into 'Tattvamasi'. Accordingly this kind of syntactical circuit implies successful communication.

14. *Logical analysis of 'tattvamasi'* : In modern logical theory there is a sophisticated modal semantics. By means of the techniques of model semantics the logical status of proper names, demonstrative pronouns like 'this', 'that', 'thou' etc. are analysed in modal discourse. According to modal semantics 'proper names' and even other names are considered to be rigid designators. A term is called a rigid designator if it designates its referent in every possible world. Accordingly the terms like 'Devadatta', 'that', 'thou' etc. are considered to be rigid designators. For proper understanding of the logical status of 'this is that Devadatta' and 'tattvamasi' -- 'that thou art', it is necessary to compare and contrast these, two propositions with other propositions considered in modal, epistemological or semantical argument.

15. (i) *Modal argument* :- According to a modal argument if the terms contained in a true sentence are rigid designators then that sentence implies necessary truth. For example the sentence 'Morning Star is evening star' implies necessary truth, because both terms rigidly designate the same object called Venus in every possible state of affair, and there is no possible situation in which 'Morning Star' and 'Evening Star' do not refer to Venus. However, if a true sentence contains a definite description, that sentence is contingently true. For example

'Shakespeare is the author of 'Hamlet', consists of proper name 'Shakespeare' and the definite description 'the author of Hamlet'. Since the term 'Shakespeare' as rigid designator designates the same person in every possible situation, or possible world but the description 'the author of Hamlet' designates Shakespeare in the actual world only, the sentence is contingently true. Because it is possible to say that 'Shakespeare' would have gone for law or science instead of literature. Accordingly there is no contradiction in saying that 'Shakespeare would have, written a book on Science or Law'.

In case of the sentence 'this (Devadatta) is that Devadatta' both the terms are rigid designators, and hence the sentence implies necessary truth. Similarly in the mahā-vākya 'tattvamasi', the terms 'tat' and 'tvam' are rigid designators and consequently the sentence also implies necessary truth. And both the sentences function as essential identity statements.

Logic of identity statements :- In modern logic two types of identity statements are considered : (i) Absolute identity and (ii) Relative identity. (i) According to the definition of absolute identity, X is identical with Y if and only if every attribute of X is an attribute of Y and conversely; that is to say that everything is identical with itself.

(ii) In case of relative identity two things X and Y are said to be relatively identical if they have the same essence. For example a copper plate and a statue made up of copper are essentially identical with each other, because both contain the element of copper. Again relative identity may hold good between two material things or meta-physical entities. Meta-physically 'Śvetaketu is essentially identical with 'Brahman' according to the mahā-vākya " 'tattvamasi', because there is the common cosmic consciousness.

16. *Conclusion :-* Relevance of tattvamasi (that thou art) : In

modern situation there is an urgent need of unifying the empirical knowledge with spiritual knowledge. The upanisadic thoughts provide basic unified framework in which it is possible to accommodate material and spiritual truth. And the pragmatic implication of the mahavakya : 'tattvamasi' functions as guideline for harmonious and peaceful interpersonal relations.

References

1. Annambhatta : *Tarka-Samgrah* with *Tarka-dipika* Ed & Tr. by Atalye Y. V. and M. R. Bodas (1974) B.O.R.I. Poona.
2. Hiriyantha, M. Editor (1962) : *Vedānta-sāra of Sadanānda*, Oriental Book Agency, Poona.
3. Hiriyantha, M. (1993) : *Outlines of Indian Philosophy*, G.A.W. Bombay.
4. Nikhilananda, Swami Ed.Tr.(1974) : *Vedānta-sāra of Sadanānda* Advaita Ashrama, Calcutta.
5. Murthy, S. R. (1974) *Reason and Revelation in Advaita-Vedānta* M.L.B.D. Delhi.
6. *Samkarācārya, Cāndogyopanishad - bhāṣya* Tr. and Ed. by (in Kannada) Shri Sachchidananda Sarasvati Swamigalavaru (1956) Hole Narasipur.
7. Satprakashananda, Swami (1914) *Methods of Knowledge* Advaita Ashrama, Calcutta.
8. Swahananda swami (Ed. Tr. 1975) *Chandogya Upanishad* R. K. Math Madras,

Dr. R. I. Ingalalli

Professor of Philosophy,
Karnatak University, Dharwad-3.
Karnataka-INDIA.



Śruti-sāra-samuddharaṇā of Tōṭakācārya

श्रीतोटाचार्यविरचितं श्रुतिसारसमुद्धरणम् ।

(Continued from last issue)

PART X

(133)

कुरु पक्षमिमं गगनप्रमुखं

जनिमत्सकलं न हि सत्यमिति ।

प्रथमं चरमं च न चास्ति यतो

रुचकादिवदित्युपमां च वद ॥

Regard this entire artificial universe consisting of space etc. as the subject (pakṣa), the state of not being real as the thing to be ascertained (Sādhya), non-existence in the beginning and at the end as the reason (hetu) and the necklet etc. as the illustrative examples (upamā).

S ri Tōṭaka now adduces inference (anumāna) for proving the unreality (asatya) of the universe. Of the two kinds of inference, namely, that for oneself (svārtha) and that for another (parārtha), it is the latter that is suggested here. For, it may be recalled, Śruti-sāra-samuddharaṇā is in the form of a dialogue between the preceptor and the disciple. The former has already ascertained for himself through inference the unreality of the universe. Here he is employing the syllogism to make his disciple understand the same and that is parārthānumāna.

Naiyāikas recognise five-membered syllogism. The five members are : the proposition to be proved (*pratijñā*), the reason therefor (*hetu*), the illustrative example (*udāharana*), the application (*upanaya*) and the conclusion (*nigamana*). In the present case, the proposition set down is, this entire artificial universe consisting of space etc. is unreal; the reason adduced in support of this proposition is, due to non-existence in the beginning and at the end; the illustrative example cited is, whichever having no existence in the beginning and at the end; the illustrative example cited is, whichever having no existence in the beginning and at the end is unreal, as a necklet; the application or substantive correlative is, and so is this universe (non-existent in the beginning and at the end; and therefore it is such i.e. unreal is the conclusion.)

Vedāntins, however, do not feel the necessity of the five components for a syllogism. According to them, only three components, viz., the proposition to be proved, reason and example, or example, application and conclusion will do; since it is possible to exhibit the invariable concomitance (*vyāpti*) and the presence of the reason in the subject (*pakṣa-dharmatā*) which are instrumental in bringing about the inferential knowledge through either of these two sets of components only (vide *Vedānta-paribhāṣā* Chapter II)

(134)

कनके रुचकादि न पूर्वमभू-
 चरमं च न विद्यत इत्यनृतम् ।
 अधुनापि तथैव समस्तमिदं
 जनिमद्वियदादि भवेदनृतम् ॥

In the beginning, the necklet etc. did not exist in the gold; nor will they exist therein at the end also and hence

unreal. Similarly, this entire artificial (universe) consisting of space etc. is unreal at present as well (since it does not exist in the beginning as well as at the end).

That which does not exist in the beginning and the end is equally so in the present (*Māṇḍūkya-kārikā*, II-6). For example, the things like the mirage, rope-snake, shell-silver etc. which do not exist in the beginning and at the end have no existence even in the middle. This is an established fact in the world. The things like necklet, pot, cloth etc. and, of course, the entire created world can be placed on the same footing with the mirage etc. on account of their non-existence in the beginning and at the end. It is true, the necklet etc. appear in the middle as though really existing. But on deliberation it is found that they do not have any existence apart from their stuff and hence unreal even in the middle. This holds good for the entire artificial world of which they are a part.

(135)

कनकादिषु यद्युपजातमभू-

द्रुचकप्रमुखं पृथगेव ततः ।

अधिकं परिमाणममीषु कुतो

न भवेदिति वाच्यमवश्यमिदम् ॥

If the necklet etc. be produced altogether differently in gold etc., then it should be necessarily explained why more weight would not be there in these (i.e. necklet etc.)

The Vedānta view that a thing which does not exist in the beginning and at the end has no existence even in the middle is not acceptable to the Vaiśeṣikas. According to them a created thing, say a necklet, does exist in the middle though having no existence in the beginning and the end. Because, they say, a necklet is born altogether anew in gold and hence

exists as different from the latter. Now *Sri Totaka* asks *Vaiśeṣikas* to explain why there is no difference in the weight of necklet and gold. *Vaiśeṣikas* have no satisfactory answer for this. This question, however, does not arise in the *Vedānta*, for, according to it, the gold itself appears in the form of a necklet.

(136)

कनकप्रभृतेर्व्यतिरिक्ततो

रुचकादि न विद्यत एव कृतः ।

पृथगग्रहणात्कनक प्रभृते-

रिति कारणमेव सदन्यदसत् ॥

Thus, the necklet etc. do not exist apart from gold etc. Why? For, (the necklet etc.) are not cognised as different from gold etc. Only the cause, therefore, is real while the rest is unreal.

If there is real difference, between cause and effect as between a pot and a cloth as the *Vaiśeṣikas* say, it must be perceived as such. But we find no such difference between them. *Vaiśeṣikas* postulate a relationship what they call *samavāya* (inherence) between cause and effect to justify why they are not perceived as different from each other. However, this *samavāya* does not stand the reason. Moreover, when the non-difference between cause and effect is actually apprehended, it is vain to assume a relationship of inherence (Vide *Sri Śaṅkara's Commentary on the Brahmasūtra*, II. i. 18)

(137)

ननु नाम पृथग्विकृतेः प्रकृते-

रथ रूपमथापि च कार्यमतः ।

कथमव्यतिरिक्ततयावगमः

प्रकृतेर्विकृतेरिति वाच्यमिदम् ॥

(*Opponent:*) The name, form as well as the purpose of the effect are different from those of the cause. Hence it is to

be accounted for as to how the effect can be understood as non-different from the cause.

It is well-known that the name (*nāma*), form (*rūpa*) and also the purpose (*kārya*) of a necklet are totally different from those of gold. For, nobody calls gold itself a necklet. Nor can anyone wear gold as it is on the neck. Thus the Vaiśeṣikas contend that the cause and effect must be different.

(138)

इह वीरणतन्तुसुवर्णमृदः

कटशाटकहारघटाकृतयः ।

उपलब्धजनैरुपलब्धमतो

न भिदाऽस्ति ततः प्रकृतेर्विकृतेः ॥

(*Vedāntin.*) In this world, the wise men perceive grass, threads, gold and clay themselves in the form of mat, cloth, necklace and pot, respectively; hence there is no difference between the effect and the cause.

A material cause can take one or the other forms which we call effects and which serve a definite purpose. But mere change in the name, form and purpose does not make an effect substantially different from its cause. Because the latter itself is seen as pervading all through the effect. For instance, when a mat is being made of grass, we find grass itself, arranged in a particular way, appearing as mat. The so-called name and form which make the mat purposeful and make it appear as different from the grass are obviously artificial and hence unreal.

(To be continued...)

- Dr. Mahesh Hampiholi

Kendriya Vidyalaya Donimalai 583 118.



Three Vacanas by Saint Sivalingavva

Saint Sivalingavva (1867-1930) is one of the rare women-mystics, of a very high order, hailing from Jatt. She was initiated to mystical life by her guru Sri. Bhavurao Umadikar, when she was just six or seven. Both of them belong to the Nimbargi Tradition of mysticism.

Sivalingavva's familial life was never smooth, and her only solace was her guru's grace which she acknowledges repeatedly with gratitude in her vacanas and songs, written mainly in Kannada.

Note : For translation I have selected the Kannada original vacanas from Shri R. P. Kulkarni's *Sri. Sivalingavva*

(1)

Guru it's you, who
cleansing my mind
to a sparkle,
absorbed me
in your light.

in your meditation, Name.
Guru, he,
showing God
before my very eyes,
and

Guru, it's you, who
inset me
in your form.
Guru, it's you, who
dissolved my being

vanishing into spacelessness
that moment,
raised me
to Kailas.

(*'Sriguru Upakriti'*, 10)

(2)

By the grace of my
glorious guru, I saw
the Other Thing.

By the grace of my
glorious guru, I saw
the Other World.

Seeing the feet
of the Father, my guru,
pervading the lovely
lovely light,

I surrender
myself.

('Narajanma Gati Sarthakaru' - 23)

(3)

One must not forget
the guru who showed
the unshowable.

I cannot forget Śiva.
I cannot forget Hara.

Arriving in this body, this structure,
and failing to recognize its owner
is gross injustice, it is unspeakable.

Śiva, Śiva,
Arriving in your town,
Meditating on your name,
One must merge with your form.
Then it is a fruitful trip
to your town.

(Sivasutra Pathan -12)

□ □

*Translated from Kannada by
- Dr. S.L.M. PATIL*

634, R. C. Nagar, IInd Stage, BELGAUM - 590 006.

The Person of Love :

The Life and Teaching of Adi Da Samraj

"I am the Person of Love, Who has spontaneously taken on human form for the sake of this world of beings. I am here to Be Love and to Do the Work of Love. Therefore, give Me your attention and feel My Regard.

Commune with the Person of Love in every moment. By this Means, always feel Love. Give Love. Receive Love. Be Love. This is the First Discipline, the Origin of the Way."

— Adi Da Samraj

The appearance of the God-Man with the full capability to initiate men and women into His own Divine Condition is the greatest Blessing in all the worlds. The Divine World-Teacher and True Heart-Master, Adi Da Samraj¹ is a Living God-Man. His entire Life and Work have been undertaken with the Purpose of making the means to live a Divine life available to every man and woman.

Just as the stories of the life of Jesus the Christ, Gautama the Buddha, and Krishna the Avatar have been retold down

1. "Da" is a traditional Name for the Divine used in many Sacred traditions, that means "the One Who Gives", from Whom flows a constant Outpouring of Divine Gifts. "Adi" means, "original, primordial, or source". "Adi Da" thus refers to the "original Divine Giver, or the Giver of All to all." "Samraj" is an ancient traditional term meaning the "supreme ruler" or "universal monarch". In the Spiritual context "Samraj" refers to "the Self as being Supreme and all light". This title has been bestowed upon Adi Da by His devotees, acknowledging His Always Present Spiritual "Brightness", and His Supreme Mastery of the Divine Kingdom of the Heart every where and in every place.

through the ages to inspire humankind to Spiritual life, so every detail of the Life of Adi Da Samraj has the potency to inspire us to genuine Spiritual practice. Is it any wonder that the Great Adept Adi Da would be born in the midst of the Spiritual wasteland of the West, where He was needed most? And is it not a Divine Gift that, being born and raised in the West, He is fitted to Instruct every man or woman, be they Easterner or Westerner, in what has increasingly become a "Westernized" world?

Adi Da was born in Jamaica, Long Island, New York, U.S.A., on November 3, 1939. The Miracle of His Birth is that it was the result of a Conscious Intention, a Compassionate Gesture by One Who was already in the God-Realized Condition. For the first two years following His Birth, He lived in a State he called "the 'Bright' - the Divinely Free and Radiant Condition of Unlimited Happiness and Love. Then, in response to the Spiritual needs of men and women, He assumed a human persona, identifying with a human personality in order to experience firsthand and to demonstrate in human terms the means by which every ordinary man and woman may Realize the Divine-Self. He became Franklin Jones.

In outward terms, His life over the next many years appeared conventional in many respects. His father was a salesman and His mother a Long Island housewife. Adi Da Samraj went through a conventional course of education and participated in the pastimes typical of a youth in mid-twentieth century America. Through all of this the Great Adept was learning the mechanisms that bind the ordinary man and woman to a life of un-Happiness. For Adi Da the tangible Influence of the Divine was always in the background: Even

in His childhood, Adi Da experienced occasional Break-throughs of the "Bright", remarkable Spiritual awakenings, and experiences of the *kundalini*.

While attending Columbia College in New York City in 1957, Adi Da Samraj's intentional *Sadhana* began, whereby He would demonstrate, in the modern world, the Way of Divine Enlightenment. He lived as an *Avadhoot* (one who wanders, free of all binding attachments), seeking answers to fundamental Spiritual questions in the "jungles" of the New York City streets. Then, as a graduate student at Stanford University in California, He began a profound process of "listening" to every aspect of what arose to His consciousness. And He became awakened to an awareness of reality as a *psycho*-physical, rather than a merely physical process, while living on the beaches of nearby San Gregorio. He saw that the unity and interconnectedness of all dimensions of the body-mind and the world, and how each influences the other. Mysteriously Guided by the "Bright" Condition that He had enjoyed from Birth, each phase of Adi Da's life culminated in a fundamental Spiritual insight that spontaneously led Him to the next phase.

Adi Da's first human Teacher was the Western kundalini Yogi Rudi (Swami Rudrananda), who had been a student of Swami Nityanand of Ganeshpuri, Swami Muktananda, and the Indonesian teacher Pak Subuh. In Rudi, Adi Da found a Guru capable of Transmitting Spiritual Power directly to his devotee. Rudi schooled Adi Da in self-discipline and in the reception of the Spiritual energies that descend from above in the frontal line of the body, and then turn around at the base and ascend up the spinal line into the brain. Adi Da fulfilled every instruction and admonition of His Guru. Always Adi

Da's Sadhana involved this complete devotional surrender and obedience to His Guru. For Adi Da, this devotional surrender was also always linked with the development and deepening of self-understanding, or the process of observing, understanding, and transcending the activity that one habitually performs in each moment, which creates the sense of separation and un-Happiness.

After four years, Adi Da's Spiritual maturity grew beyond the help that Rudi could offer, and so Rudi passed Him on to Swami Muktananda, Rudi's own Guru, a great Yogic Master who initiated his devotees into higher Yogic and mystical phenomena. In 1968, Adi Da Samraj journeyed to be with Swami Muktananda at his Ashram in Ganeshpuri, India. In a remarkable example of Spiritual receptivity, on the third day of His visit to the Ashram, Adi Da experienced the prized Yogic Realization traditionally described as "*nirvikalpa samadhi*" — the temporary, Blissful Realization of unity with the formless Divine Source-Light above, accomplished through Yogic ascent.²

Adi Da was to do Sadhana with Swami Muktananda for another two years before being passed on briefly to Swami Nityananda (Swami Muktananda's own Guru and Rudi's principal Guru), with whom Adi Da had contact on the subtle

2. In the Yogic schools of mystical ascent "*nirvikalpa samadhi*" is often viewed as equivalent to ultimate Realization. However, Adi Da has made it plain that such traditional "*nirvikalpa samadhi*" is only a temporary state, achieved through Yogic ascent of attention associated with practice and realization in the fifth stage of life in Adi Da's total description of the seven stages of human and Spiritual growth and Realization. Such fifth stage "*nirvikalpa samadhi*" is conditional, dependent on this ascent, and when attention descends again, this Samadhi is gone.

True Divine Self-Realization, Realized only in the seventh, or fully Enlightened, stage of life is, in contrast to *nirvikalpa samadhi*, permanent. It is founded in the Divine Condition, Which Transcends attention. For more information, the reader is asked to turn to *The Dawn Horse Testament*, by Adi Da.

plane. Finally, Adi Da was passed on to the Divine Goddess Herself, the living and Divine "Spirit-Personality", Who is the subtle personification of the Creative Universal Spirit-Energy. Swami Muktananda and Swami Nityananda had both had a direct relationship to the Goddess, and understood Her to be the ultimate Teacher or Guide of the entire Lineage. She now appeared to Adi Da Samraj in subtle form, to Guide Him very practically and directly. It was thus the Goddess Herself Who now became Adi Da's principal Spiritual Guide, and Who ultimately was the vehicle for His final Liberation, or Divine Re-Awakening.

This extraordinary period of instruction culminated in September 1970, in a small Temple on the grounds of the Vedanta Society in Los Angeles. For a period of time that fall, Adi Da sat daily for meditation in this small white structure. It was here that the Divine Goddess, Who had given all She could as Teacher and Guide, finally surrendered Herself to Adi Da, and He Realized simultaneous and paradoxical Identity with and Mastery of Her. Finally, on September 10, 1970, Adi Da Samraj Transcended every form of bondage and limitation in the Joyful Re-Awakening of Identity with the Divine Self, the ultimate Identity of all beings. He Wrote of this profound moment :

In an instant, I became profoundly and directly aware of what I am. It was a tacit realization, a direct knowledge in consciousness itself. It was consciousness itself, without the addition of a communication from any other source. I simply sat there and knew what I am. I was being what I am. I am Reality, the Self, and Nature and Support of all things and all beings. I am the One Being, known as God, Brahman, Atman, the One Mind, the Self. (The Knee of Listening)

At the age of thirty, Adi Da had regained with full consciousness the Condition He had enjoyed at Birth, but now with a complete understanding of the limiting mechanisms of the ordinary human body-mind, and the full capability to Serve the Realization of others.

Spontaneously and almost immediately after Adi Da's Divine Re-Awakening, His Teaching Work with others began. Extraordinarily, when He would sit for meditation, He no longer would experience mind-forms from His own Life and psyche. Rather, He would experience the mind-forms of others, and He found that he was "meditating" them. People naturally came to Him seeking Instruction, so many so, that by 1972 He decided to formally open an Ashram in Los Angeles, which He named "Shree Hridayam Satsang" ("the Fellowship of the Heart"). This formal gathering of devotees is now known as the Adidam Pan-Communion.

For the next many years, and culminating in 1986, Adi Da, known during these years as "Bubba Free John",³ and then "Da Free John", engaged those who came to Him in an extraordinary demonstration of Divine Instruction. The men and women who initially came to Him were Westerners, with little background or tradition for accepting or using the Divine Gifts which He had brought with Him to Give to them. They did not have the requisite Spiritual depth or background to accept His offering of a fully disciplined life, nor were they rightly prepared to receive His Spiritual Transmission. Thus, he took His devotees through a "consideration" ("samyama"), or full exploration of every aspect of human, religious, Spir-

3. "Bubba" was one of Franklin's childhood nicknames, and means "brother", or, in this case, "Spiritual friend". "Free John", a rendition of His given Name, means "a liberated man (Franklin) through whom God is Gracious (Jones)."

itual, and Divine existence. He was so completely Free, so Alive in the ecstatic Realization of God, that He could Submit Himself completely to His devotees in order to Instruct them "where they were at" with the Purpose of Liberating them from every aspect of their bondage. He constantly asked His devotees, in the midst of every activity, "What is Truth?", "How should one live one's life in terms of money, sexuality, diet, religious practice, and Spiritual phenomena so as to Commune most directly with the Divine?"

The lessons of Adi Da's Teaching years were not the result of abstract philosophy. Instead they were proved in living terms, through real experimentation in life. This occurred mostly at the three Hermitage Ashrams or Sanctuaries of His Way of the Heart. The first, the Mountain of Attention Sanctuary of Adidam, was established in early 1974, in northern California. The second, known as Quandramama Shikhara, was Empowered by Ai Da on the island of Kauai in Hawaii in the late 1970's and early 1980's. Finally, in 1983, Adi Da Samraj established Turaga Dau Loloma Naitaubashram⁴, His Great Hermitage Ashram, in the Fijian islands.

Adi Da's Teaching Work, which took place between 1972 and 1986, was a profoundly serious, but joyously humorous and free, experimentation, Guided by His Divinely Enlightened perspective. Through these many years, a body of Leelas, or Divinely Instructive Stories, emerged that show both the fruitlessness of every kind of seeking via experience, high or low, and the direct means by which modern men and

4. "Turaga" is a Fijian term meaning, "Lord". "Dau Loloma" is likewise a Fijian title of respect meaning "person of Love". The traditional Fijian name for the island which comprises Naitaubashram is "Naitaubu".

women can live a life dedicated to Spiritual practice in concrete relationship to the Divine. These Leelas remain a sacred Legacy of this God-Man's Play with ordinary men and women that will be treasured for millennia as a guide to Spiritual life and a complement to the more formal Written Instruction that Adi Da has also Revealed.

On January 11, 1986, at Turaga Dau Loloma Naitaubashram, began the next great phase of Adi Da Samraj's work. On this day, in a crisis brought on by His deep frustration at the lack of significant Spiritual advancement on the part of His devotees, Adi Da underwent a profound Yogic Process. He spontaneously surrendered His physical body, giving it up completely into a "swoon" of despair. Without thought or premeditation He released His body and mind most Perfectly into His Ultimate Self-Condition, such that His body and mind became most fully transparent to the Self-Existing and Self-Radiant "Bright" Consciousness that He Is. In that "Swoon" Adi Da's body itself collapsed and for a time even outwardly appeared to have died. But, in the midst of this profound crisis, the Divine Gesture of Service to humanity which had brought about His Birth reasserted Itself in a new way. A unique Spiritual Event, which Adi Da Describes as the ongoing process of His "Divine Emergence", was initiated in the midst of that "Swoon". Henceforth, He yielded Himself Fully to His Divine Identity, without a trace of compromise. He simply Stood Free, as the Divine Self- "Brightness".

Adi Da Samraj's bodily (human) Form had achieved an amazing potency as a Transmitter of tangible Spiritual Power and Divine Consciousness, such that the practice of mere feeling-Contemplation of Him has become a sufficient and transformative practice for His devotees. Adi Da now Worked with His devotees in a new way. No longer did He accommodate Himself to His devotees in order to Instruct them. Instead, He Stood Firm, Calling His devotees to turn to Him

directly in the traditional devotional manner of devotees in relationship to their Divine Guru. Adi Da has called this new way of Relating to His devotees and the world His "Blessing Work", or His "Divine Emergence Work".

Since the initiation of His Divine Emergence, Adi Da has continued to reside primarily at Turaga Dau Loloma Naitaubashram, an island in Fiji notable for its remote solitude and natural beauty, although in recent years He has travelled extensively visiting His devotees. In 1994, He became a Fijian citizen. He Works with His devotees primarily by Granting them His Darshan, the Grace of coming into His Company to Regard His bodily (human) Form. That Darshan is the most auspicious Gift that a man or woman can receive, but for it to be effectively received, the devotee must have previously prepared himself or herself through authentic practice of devotional surrender and application to the process of self-understanding. Many testimonies from Adi Da's devotees about the unique, transformative effectiveness of His Darshan have been published in the literature of the Adidam Pan Communion. The Grace of that same Darshan is received by all who turn to Adi Da truly and responsively in their feeling-Contemplation of Him. Because of His Divinely Self-Realized Condition, wherever Adi Da's devotees are, and at all times, they may practise such devotional regard of Adi Da, and, commensurate with their devotional surrender, it is effective with an extraordinary potency.

Adi Da Samraj has recently extensively traveled to make Himself available to His devotees. Wherever He wanders, He continues to abide as an Atiashramin, an Avadhoot, a Tantric Sannyasin, and a Perfect Renunciate. He is always looking to Spiritually Bless all whose Heart-Need for Divine Liberation is genuine. He has recently expanded the accessibility of His Darshan to not only formal practitioners of the way of Adidam which He Teaches, but also to sincere and devoted men and

women of means and influence who can be of significant service to the Mission of making His Divine Blessing Work available to Him for those of minimal means, whose approach must necessarily therefore be more simple.

The Wisdom Literature of Adidam or the Way of the Heart :

To aid His devotees in their reception of this Graceful and always Given Gift, and for the sake of all men and women, Adi Da Samaraj has created a full description of Adidam or His "Way of the Heart". This practice and Teaching is elaborated in more than forty comprehensive volumes by or about Adi Da.

The principal Source-Text written by Adi Da is *The Dawn Horse Testament*, and it is His "*Testament of Secrets*". Its over eight hundred pages Reveal the entire process culminating in Divine Self-Realization, which evolves through six earlier stages of life until the seventh or completing stage of life is Realized. In chapter after chapter (forty-five in all) *The Dawn Horse Testament* ecstatically engages in an "Eternal Conversation" with the reader, always directly addressing his or her heart relative to Spiritual understanding and practice.

The Santosha Avatara Gita is Adi Da's "Simple Revelation" book, for it describes the most uncomplicated and direct means of growth in Spiritual practice, that of self-forgetting, self-surrendering, and self-transcending feeling-Contemplation of Him as Sat-Guru. In this Kali Yuga, where the great majority of men and women are unsuited for complex practices, such a direct and simple is a great Gift.

The Hymn of The True Heart-Master contains Adi Da's passionate proclamation of the Divinely Realized Guru as the supreme means of Enlightenment. In 108 poetic verses, freely evolved from the traditional *Guru Gita*, Adi Da extols the Way of Divine Self-Realization through the worship of and service and devotion to the Guru. Adi Da calls such Guru-

devotion, lived as the moment-to-moment context of life, "Ishta-Guru-Bhakti Yoga". The book concludes with moving stories and confessions by His devotees about their reception of Adi Da's Divine transmission and the devotional ecstasy of living His Blessing Company.

A monumental work, Lovingly composed by Adi Da, is His soon to be published *The Basket of Tolerance : A Guide to Perfect Understanding of the One and Great Tradition of Mankind*. The "Great Tradition" is Adi Da's term for the totality of all of mankind's common "Wisdom-Inheritance". It includes all religious, Spiritual, Transcendental, and Divine Teaching traditions, as well as teachings on the foundation-stages of right human development and maturity. In this age in which so many works from so many traditions are now being thrown together by the intercommunicativeness of the modern world, Adi Da has provided a means to navigate the waters of the great sangam.

Within the covers of *The Basket of Tolerance* Adi da has gathered a bibliographical collection of the greatest literatures of mankind from the totality of the Great Tradition into a single "Basket", and arranged them to show their relationship to one another. The ordering of the works on *The Basket of Tolerance* is based on the psycho-physical structure of each man or woman - the actual evolutionary process which is latent in the anatomy of each human - described by Adi Da's scheme of "the seven stages of life". Thus the placements and grouping of the various documents in *The Basket of Tolerance*, and the headings of the sections themselves, flow as what Adi Da calls a "Grand Argument" - the argument which is inherent in the structure of the body-mind. Interspersed within the listing of the books are over a hundred essays in which Adi Da's Divine Realization is brought to bear to bring extraordinary discrimination and right orientation to all the threads of the "Great Tradition". Through these extraordinary means

sense is made out of each part of the Great Tradition in relationship to every other part.

The Basket of Tolerance lists more than three thousands works from all areas, including not only the advanced aspects of religious and Spiritual life, but also books of use to Spiritual practitioners relating to practical matters, such health and diet, sexuality, social wisdom, and death and dying. There is also a shorter and more concentrated selection arranged according to the same Grand argument (called "The Epitome of Tradition Wisdom") of only a few hundred essential works.

The purpose of the study of the works on *The Basket of Tolerance* is not merely to gain more information, or to exercise the intellect. Rather, Adi Da recommends study of traditional works in order to clear the mind of confusion, provincialism, and limited points of view. He recommends that all students and practitioners of Spiritual life achieve a basic familiarity and study of all of the traditions of mankind for this purpose. And He has provided within the fullness of *The Basket of Tolerance* a means for that study.

It will be of special interest to those with a familiarity with the works of Dr. R. D. Ranade, to know that Adi Da Samraj has included nine of his works on *The Basket of Tolerance*, including two on the "Epitome of Traditional Literature list". In this light, Adi Da has once written in an earlier bibliography, this appreciation and recommendation for his work :

The literature of Dr. Ranade represents an attempt to summarize the mystical philosophy of the Indian traditions, particularly that of the yogas. The result is a very useful documentation and commentary upon the yogas, especially the whole practice of mystical ascent.

(To be continued.....)

James Steinberg

& other Devotees of Adi Da Samraj

The Adidam Pan-Communion 12040, Seigler Canyon Road,
Middle Town, Ca, 95461, U.S.A.



Sri Sankarāchārya's Atmānātma - Viveka

(Continued from last issue)

(36)

आत्मानात्म-विचारः कर्तव्य इत्युक्तम् ॥ ३६ ॥

It was (formerly) stated that reflection on the Self and the not-self should be undertaken (36)

Formerly in Section 13, it was said that reflection should be practised regarding the self and the not-self. Then the person qualified to undertake such reflection was mentioned. But uptil now nothing was mentioned about the nature of the self and of the not-self. Hence now the following two sections 37 and 38 deal with the self and the not-self respectively.

(37)

आत्मा नाम स्थूल-सूक्ष्म-कारण-शरीर-त्रय-विलक्षणः पंच-कोश-
व्यतिरिक्तः अवस्था-त्रय-साक्षी सच्चिदानंदस्वरूपः ॥ ३७ ॥

Ātman (the Self) is (the ultimate reality that is) different from the triad of the gross, subtle and causal bodies, separate from the five sheaths, a witness of the three states, and of the nature of existence, intelligence and bliss (37).

Ātman (also called Brahman) is the ultimate reality. He is eternal, and one without second. As compared to Him nothing is true and eternal. This Ātman immutably exists in all the three times, is pure consciousness, and is bliss. Hence

he is said to be of the nature of being / existence, sentience, and joy.

Though Ātman is one, somehow the limiting adjunct of Nescience comes to him, the pure intelligence. Then the pure intelligence with Nescience as the limiting adjunct becomes the material as well as the efficient cause of the universe in which are found five sheaths, three bodies and three states. But Ātman remains different from the five sheaths and the three bodies, and becomes the witness of three states (in case of embodied beings).

The details of all these are explained in the later sections : The three bodies are explained in the Sections 39,44 and 55; the five sheaths are elucidated in Section 60; the concept of three states is exposed in Section 58; and the concept of individual soul is explained in Section 70.

After the concept of Ātman, now the author elucidates the concept of Anātmā, in the following Section 38.

(38)

अनात्मा नाम-अनृत-जड-दुःखात्मकं समष्टि-व्यष्ट्यात्मक-शरीर-त्रयम् ।
शरीर-त्रयं नाम स्थूल-सूक्ष्म-कारण-शरीर-त्रयम् ॥ ३८ ॥

Anātmā (the not-self) means that which is characterised by (or which is of the nature of) falsehood, non-sentience and sorrow, and which is of the nature of the triad of bodies (as seen) from the view-points of Totality (samastī) and Singularity (vyaṣṭī). The triad of bodies means the group of three bodies namely the gross, the subtle and the causal body (38).

Ātman alone is the real thing - one without a second. And anything that appears as different from Ātman is the not-self. (anātmā). Its nature is exactly opposite to that of the Self. The Self is the true existent, sentient and bliss; on the

contrary the not self is false, non-sentient, and sorrow.

These concepts of falsehood, non-sentience, and sorrow are explained in section 56.

The Self is all-pervading; hence it is present in all the not-self things. In that condition then the not-self can be taken as the body of the Self. Now, the not-self as the body of the Self can be looked at from the points of views of Totality and Singularity. These two view points of totality and singularity are explained in Sections 57 and 73.

The bodies viewed from the view-points of totality and singularity are three-gross, subtle, and causal. The gross body is explained in the immediately following section 39, the subtle body in section 44, and the causal body in Section 55.

(39)

स्थूल-शरीरं नाम पञ्चीकृत-भूल-कार्यं कर्म-जन्यं जन्मादि-षड्-भाव-
विकारम् ॥ ३९ ॥

The gross body is that which is a product or an effect of elements that have undergone the Five fold combination (*pañcīkṛta*), which arises under the influence of actions, and which is subject to changes/modifications in the form of six states like birth/origin, etc. (39).

Gross body is that which can be apprehended by external sense-organs. It arises from the five subtle elements made gross by the process of Five fold Combination (*pañcīkaraṇa*). Hence it is said to be a product of the five gross elements. This production of the gross body can be explained as follows :-

Ātman/Brahman or Pure Intelligence is the real. Somehow there comes the limiting adjunct (*upādhi*) of Nescience to the pure intelligence. Then the pure intelligence along with Nescience becomes the material as well as the efficient cause of the universe.

The Nescience is constituted by three constituent qualities namely Sattva, Rajas, and Tamas (See Section 9). All these three qualities of Nescience compete with one another to gain ascendancy over the remaining two. Now when the quality Tamas is more predominant than the other two qualities, the Nescience becomes dominant with Tamas. Of course, in the Nescience dominated by Tamas there are present the two other qualities namely Sattva and Rajas, because these three qualities always co-exist. Now, the universe takes its birth from the Pure Intelligence with the limiting adjunct of Nescience dominated by Tamas. Or to use other words; it can be said that the universe proceeds from the Nescience dominated by Tamas, with Pure Intelligence at its basis.

Now, from Nescience with the predominance of Tamas originate the elements called space (*ākāśa*), Air (*vāyu*), Fire (*Tejas*), Water (*Āp*), and Earth (*Prthivi*); and at this stage these elements are known as subtle elements or *Tanmātras* or *apañcīkṛta* (= not undergone Five fold combination) elements. As these elements are not apprehended by sense-organs, they are said to be subtle elements. Moreover at this stage there has not taken place the mutual mixture or combination of those elements; the elements exist in that very i.e. their own nature or form (*tan-mātra*); hence they are called *Tanmātras*. Thus space exists in its own form as space, air in its own nature as air, fire in its own form as fire, water in its own nature as water, and earth in its own form as earth. Later on these subtle elements combine with one another in accordance with the method of *Pañcīkaraṇa* (Five fold Combination). Such combination through Fivefold Combination does not exist in the elements in their subtle condition. Hence these elements are called *Apañcīkṛta* (not subjected to Five fold combination).

That is to say, the subtle elements exist in the condition wherein Five fold combination has not taken place. Later on, when Five fold Combination takes place and there takes place mutual mixture of these subtle elements, these combined elements are called *Pañcīkṛta* elements i.e. the elements which have undergone the process of *Pañcīkaraṇa* the Five fold Combination; these elements then become gross elements; they are then called five great or gross elements (*pañca māhabhūta*).

The gross body springs from elements like space, etc. which have undergone the process of Five fold combination (*pañcīkṛta*).

For the explanation of Five fold combination (*pañcīkaraṇa*), see Section 41.

Further, as seen in Section 4, the embodiment is due to actions. Hence here it is said that the gross body is born from actions.

Now, whatever object takes birth in this world is constantly subject to mutation, and is always changing. There are six mutations :- Origin (*jāyate*) (2) Being, existence (*asti*) (3) growth (*Vardhate*) (4) change in its condition or deterioration (*viparinamate*) (5) decay or waning (*kṣiyate*) and (6) destruction (*naśyati*).

All these six changes occur in case of the (human) gross body as follows : (1) There is beginning of the gross body in the womb of the mother. (2) It comes out of the womb as a separate entity. (3) Then it grows. (4) Later on it undergoes various changes. (5) Then getting deteriorated, (6) it at last perishes. Hence here it is said that the gross body is subject to the six changes like its origin.

(To be continued)

Prof. Dr. K. V. Apte, Sangli.

Eternity Compressed in Time :
**My Reminiscences of
Shri Gurudeva**

(Continued)

To continue my narration of the saga of Shri Gurudeva's grace, I am glad to tell that Dr. Satyendra went to BERLIN, Germany (I mistakenly thought it was BONN) to present his paper at the International Conference as scheduled. The paper presented by him was entitled". CO-2 DIAL FOR MEASURING TROPOSPHERIC OZONE IN DELHI." He was very much impressed by the facilities available at the German Universities for advanced scientific research; he would very much like to go there in case some opportunity comes by Shri Gurudeva's grace.

I now wish to recall a few incidents connected with each of my three daughters whose entire strength in life flows from their deep devotion to Shri Gurudeva. This is specially true of the two of my elder daughters who have remained unmarried. Shri Gurudeva's grace has enabled them to acquire high academic qualifications. The eldest one Darshan has done post-graduation in both Chemistry and Zoology besides B.Ed. She has chosen the career of a teacher. The younger one Dr. Shashi has earned a doctorate in Sanskrit. She would have preferred the job of a teacher on the University, but as things stand in the Indian Universities in general academic excellence takes a

back seat at the time of selection for some post. Next she applied for appearing in the Rajasthan Administrative Services Competitive Examination. She scored high marks in theory papers but was given less than minimum 60 marks in the interview, with the result that she was selected only for the subordinate services of Rajasthan, and posted initially as Naib Tehsildar. After a couple of years she got promotion to the post of Tehsildar. Now it seems that her promotion to the regular R.A.S. cadre is just round the corner by Shri Gurudeva's grace.

Dr. Shashi has been getting her postings as Tehsildar at places far away from Jodhpur. She has to live all alone. Her staff consists entirely of male members. Now the question is; on what strength has Dr. Shashi been courageous enough to perform her administrative duties handling the male staff members in a praiseworthy manner, and facing with admirable composure some of her superior officers who seldom fail to indulge in male chauvinism? The obvious answer is that she is fortified by her unflinching devotion to Shri Gurudeva, and the never-failing grace of Shri Gurudeva. Besides reading the 'Dasabodh' and 'Manobodha', the Bibles of our Nimbal Sampradaya, Dr. Shashi has learnt by heart the 'Ramaraksha Strotra'. Before she goes out on duty and on a tour of her tehsil she performs the Arati of Shri Gurudeva and recites courage-cum-confidence-inspiring couplets from the 'Manobodha' :

‘भवाच्या भये काय भीतोस लण्डी । धरी रे मना धीर धाकासि सांडी ॥

रघुनायका सारिखा स्वामी शीरीं । नुपेक्षी कदा कोपल्या दण्डधारी ॥”

“समर्थाचिया सेवका वक्र पाहे । असा सर्व भूमण्डळी कोण आहे ॥

जयाची लिला वर्णिती लोक तीन्ही । नुपेक्षी कदा राम दासाभिमानी ॥”

"O coward Mind : Be not afraid of this world involving constant rounds of birth and death. Instead pick up courage and bid goodbye to all sense of fear, for you are assured of protection from Lord Rama who never forsakes His devotees in their encounter with Death."

"None can dare cast an evil eye on the devotees of omnipotent Lord Rama, for He whose glorious exploits are a subject of praise by all the three worlds, being proud of His devotees never forsakes them."

I must mention here with a sense of gratitude without limits that my teacher Professor V. H. Date who cherished unexcelled devotion for Shri Gurudeva taught me and my children to recite these couplets of Samarth Ramadasa daily after Arati. They serve as an impenetrable armour for devotees in their struggle for existence. Rev. Mataji Maltibai V. Date too taught us all a couplet containing the maxims for guidance in life.

“उपासनेला दृढ चालवावें । भूदेव संतांसी सदा नमावें ॥

सत्कर्म योगे वय घालवावें । सर्वा मुखीं मंगल बोलवावें ॥”

"One must carry on (Shri Gurudeva's) worship with unflinching devotion, and always salute the saints who are veritable gods on this earth. One must utilise one's brief sojourn here on earth for walking on the pathway to God. and also exhort all fello-beings to follow the same auspicious Pathway."

Thus Dr. Shashi has gained reputation as a girl of spotless character and responsible officer dedicated to the duties allotted to her. She has won district level and state level awards besides getting certificates of appreciation from Collectors. For a girl living alone at far away places, such exemplary manner of

conducting her life is nothing short of a miracle accomplished by Shri Gurudeva's grace.

I have mentioned Dr. Shashi first because I write as my reminiscences spontaneously lead me to do so. Now I recall some instances of Shri Gurudeva's grace that have occurred in the lives of my eldest and youngest daughters, Darshan and Sudha respectively.

The incident relating to Darshan goes back to the month of September 1958 when she was a child of 6 years. In July 1958 I was transferred to Rajasthan College, Jaipur. This transfer too requires to be explained. So let me make some digression. But from my point of view it is no digression at all because what I am going to tell here also is but a paragraph in the book of the central theme of the grace of Shri Gurudeva. Whatever the incident I start reminiscing I cannot help recalling the never-failing grace of Shri Gurudeva which is a veritable fount of fame, glory and majesty, i.e., यश, कीर्ति and प्रताप as indicated by Samarth Ramadasa. The reason for my transfer was my selection for the post of Lecturer in Philosophy for the recently created Rajasthan College at Jaipur, the metropolis of Rajasthan. This college was the brainchild of the then Chief Minister Shri Mohanlal Sukhadia who cherished greatly the cause of education in the state. He conceived this special college which could serve as an institution of graduate level studies for those brilliant students who desired to compete in the Rajasthan Administrative Services examinations. This college gave admission to those candidates alone who secured first division at their High School Examination. Teachers for the college were selected on an all-India basis at the interview

conducted by the Rajasthan Public Service Commission. Special grades of salary were offered to the selected teachers. So all eligible candidates for the post of Lecturer in Philosophy put in their applications to the R.P.S.C. Candidates from other states besides Rajasthan too were keen applicants. Interviews were held in the month of June 1958 at the office of the R.P.S.C. The selection committee consisted of Chairman Shri Laxmilal Joshi (he passed away recently at the ripe old age of 85 or so), another member of the P.S.C. and Dr. Raj Narain, the then Professor of Philosophy at the University of Lucknow. When I was called in for the interview, I was all the time praying to Shri Gurudeva who had left his mortal coil an year ago. I was the only Ph.D. among the candidates and had made adequate preparation for answering the questions likely to be asked by the subject expert. During the half an hour interview I could successfully answer all the questions put to me. I could see that the Chairman Shri Laxmilal Joshi, himself a very learned person and a retired Chief Secretary of the State of Rajasthan, was also impressed by my answers and personality. But the wonder of all wonders was experienced by me when I was leaving the committee room after finishing my interview. Shri Joshi was heard remarking with laudatory gusto, "Well done Dr. Mohanlal !" Thus the learned Chairman putting aside all considerations of secrecy and confidentiality about selection gave me a definite indication that I would be selected for the prize post. This meant to me that my interview could impress the Chairman and other members of the selection committee to such an extent that he could not help declaring the result then and there and freed me from suspense. I feel

convinced that Shri Gurudeva's grace accomplished this miracle for me.

Coming back to my narration, I received the Government orders of my appointment as Lecturer of Philosophy in July. I left Jodhpur with my wife and three kids after receiving very warm farewell from my colleagues and students to join the Rajasthan College at Jaipur. I had to leave my 8 year old daughter Darshan at Jodhpur to keep company with my mother. In the month of September Darshan developed sore throat and fever. My mother considered the illness seasonal and did not consult any physician. But the Child's throat trouble went on increasing. She cried for her mother. It so happened that one of my cousins who had settled at Jaipur came on a visit to Jodhpur. He made a courtesy call on my mother. My mother was sensible enough to understand ailing Darshan's longing for joining her parents, and sent her to Jaipur with that gentleman.

Darshan's throat condition had so much deteriorated that she could not even gulp a morsel of food, and could sip water with great difficulty. My younger brother Dr. Pukhraj, then a student of M.B.B.S. final year at S.M.S. Medical College Jaipur, was staying in the medical college Hostel. But ever since I joined Rajasthan College he left the hostel mess and visited our residence for taking his meals. On the day Darshan arrived from Jodhpur Dr. Pukhraj and myself both noted while taking lunch the critical condition of Darshan's throat, and took an immediate decision to get her examined by renowned E.N.T. specialist Dr. Narayanan who was also Professor at the S.M.S. Medical College and a teacher of

Dr. Pukhraj. As soon as we reached the E.N.T. Department, Dr. Narayanan was kind enough to examine Darshan instantly. He told us that the child had contracted Diptheria. He remarked seriously that the disease had affected the child's throat to a dangerous extent, and that even a few hour's delay in urgent hospitalization and treatment could be fatal to her. In that year diptheria had assumed almost epidemic proportions, so that kids were dying of it daily at Jaipur and other places in the state. Darshan was expeditiously admitted to the isolation ward kept ready for infectious diseases like diptheria, tetanus etc.

In the treatment an initial inoculation of anti-diptheria serum was prescribed. However, there was a shortage of the medicine in Jaipur those days. The seriousness of the shortage became clear when Dr. Pukhraj went from one medical store to another, but everywhere it was non-available. Finally, he could get only one injection at a medical store. While he was taking out money from his pocket for making payment to the chemist, another customer who seemed to be a close acquaintance of that chemist also came and demanded that rare injection. The chemist hesitated in giving the injection to Dr. Pukhraj. But the latter insisted on the priority of his claim because he had already purchased it. As the chemist showed his reluctance to part with the injection, my brother just took possession of the injection and rushed back to the isolation ward where the physician was awaiting the medicine. The chemist had to yield on moral grounds and also because of my brother's status as a senior medical student.

The treatment having begun in right earnest, we were incessantly praying to Shri Gurudeva to protect Darshan. The messengers of Death seemed to us to be stalking the isolation ward. Every day some child or the other succumbed to the inevitable. This stark reality filled us with dark forbodings, but as always I counted confidently on the grace of Shri Gurudeva who has himself assured his devotees that "a one-pointed devotion to God defies the stroke of the greatest calamity." (परमार्थ-सोपान p. 266), while putting in his inimitable style, the quintessence of the couplets in the 'चातक चौतीसा' authored by Saint Tulasidasa. As the treatment progressed, the day to day monitoring by the physician on duty revealed hopefully that Darshan was slowly but surely overcoming the fell disease. To our great relief she was declared to be out of danger on the fifth day. We requested the doctor to discharge her from the ward, mainly because the sight of some kid or the other dying every day was likely to affect Darshan adversely. The doctor too thought it advisable to discharge her for he considered her further hospitalization in the infection infested ward in a way risky. So giving us instructions for follow-up treatment, he discharged Darshan.

We came home after five days filled with anxiety and nocturnal vigil to great joy of all family members. A little reflection would convince any person of faith that Darshan was saved by the grace of Shri Gurudeva. The peculiar arrangement of circumstances that ultimately led to Darshan's recovery from the fatal ailment was made possible by grace. The chance visit of my cousin to Jodhpur, his courtsey call on my mother, my mother's decision to send ailing Darshan to

us at Jaipur with him, our instantaneous idea of immediately consulting the E.N.T. specialist Dr. Narayanan who sent the swab containing Darshan's sputum for urgent laboratory tests, the circumstances in which the rare anti-diphtheria drug was procured by my brother, the fact of my brother's status as a senior medical student at that time which explains the reluctant yet yielding attitude of the chemist in selling the single available injection, the sympathetic behaviour of the treating physician, and last but not the least, my constant prayers to Shri Gurudeva constitute a pattern of events that got connected by a divine plan for the protection of Darshan who suffered from a fatal disease.

(To be continued...)

Professor M. L. Sharma.



Shri Aurobindo on "Shakti Bhavani"

"In the unending revolution of the world, as the wheel of the Eternal turns mightily in its courses, the Infinite Energy, which streams forth from the Eternal and sets the wheel to work, looms up in the vision of man in various aspects and infinite forms. Each aspect creates and marks an age. Sometimes she is Love, sometimes She is pity. This Infinite Energy is Bhavani, she also is Durga, She is Kali, She is Radha the beloved, she is Lakshmi, she is our Mother and the creator of us all.

- Sri. Aurobindo by Manoj Das
P.P. 29-30.

BOOK REVIEW

Meditation Differently *By Herbert Guenther*
Publisher : Motilal Banarasidass, Bungalow Road,
Jawaharnagar, Delhi 110007 : PRICE Rs. 135/-

Dhyān, Bhāvanā and Yoga are the three concepts in Indo-Tibetan Culture milieu. The author has probed into these experiences. Inner enquiry or understanding is the old one and the other is the new approach. Latter engulfs the mahamudra teaching. The divergant Tibetan and Indian patterns of thought appear blind to Tibetan hermeneutical thinking. Tibetans always stressed on concentrative processes. The concentrative activity, concentrative-imaginative process and object-oriented and self centering process, meditation differently presents translation of Tibetan works. Dr. Guenther has done a yeoman service to the cause of Buddhist philosophy meditation.

A beautiful introduction is the key to understand the basic concepts about Dhyana, Bhavana and Yoga in the context of Tibetan philosophy. There are seven chapters and each chapter ends with notes. The book ends with literary references.

Chapter I deals with Mahamudra approach with four tuning in phases. Single pointedness (rise-geig). It is a time and space binding psychic energy, whose brilliance is ceaseless. Second is conceptualization-free (spras-brat) phase. The third is the single-piquancy-phase. Which is

the deeply felt understanding (ra-geig). No-more-model building (bsgom-med) is the fourth phase. It is that which lights up and turns into concrete totality. Four tuning in phases are the aspects of the Mahamudra.

Chapter II deals with Padmadkar-po's definite investigation of the four tuning in phases. Padmadkar-Po appears to be the only one who studied in depth of these tuning in phases.

I bow to the feet of supreme teacher who forever joyfully plays. The starting point, the taking up its challenge & the delight deriving from it.

Assessment of the starting point bearing the challenge and delight gained are the goal-realization.

To understand the supreme, who is omniscient, words will not suffice.

Set of four-tuning in phases :

Single-pointedness, dissociation from conceptualization, single piquancy & no more model building.

The tuning in phases are divisible into 12 varieties. An awakened soul emphasises only one-four fold division.

Chapter III deals with DZOGS-CHEN APPROACH : Symmetry transformations : The Realms of Potentia and Actuality The question of "Being" is discussed Being-gzhi (in Tibetan term).

Facticity, actuality & resonance - exist as inner glow (like a lustre in crystal) "The universe begins to look more like a great thought than a great machine". said Sir James Jeans.

Superintelligence.

Spiritual and consciousness - Eugene Wigner (N.L.) explained the reality and consciousness.

Chapter IV deals with the Gestalt experience of Being and the closed system potential.

Mind/mentation, mental events/operators, specificities-all appear to be entities in a pool.

The lighting up of Being's beingness is like the cloudless sky.

The gestact of Being's beingness is like the energy of the sun.

Chapter V deals with the Empowerments as psychological stepping stones.

Empowerment's aim is to mobilise the individual's inner potential. It relates to the measure of one's relations and environment.

River of empowering force is the beingness of Being, is a self existing resonance, is awareness of modes, and consists of gnomes in the prototypes of conscious life.

Dullness, aversion, passion and arrogance perpetually flow like water to the spiritual and co-static-understanding as four pristine awareness modes. Empowerment (abang) is equivalent to the Sanskrit term Abhiseka (sprinkling).

Spiritual pursuits - Social context and territoriality

The four rivers come from Mt. Tise, since they flow incessantly, they serve as metaphors for empowerments.

Chapter VI - deals with the "Lighting" and the "Lamps"

Hegel writes from the phenomenology of Mind (Page-701) (G.F.W.Hegel)

Purelight scatters its simplicity

Light-Pristine-lamp-Eye-awareness :

The motility (force) that brings about freshness and brilliance, pervades the body as a whole and is called the pervading motility. It brings out the body's luxuriant freshness and brilliance.

Matrix of Mystery is compared to the DNA

molecule as a kind of programme of the Organism's development.

Chapter VII

The sun's life-giving force or the explanation of the Intrinsic meaning of the indestructible light which is the sublime and most mysterious and unsurpassable message of all spiritual pursuits is the theme of this chapter.

Spiritual pursuits which have far-reaching modes of pure actions involve : mentality, vortex, information and unsurpassable sections.

Everything pertaining to Being has been discussed as a triangle with sides, facticity, actuality and resonance.

In almost all Buddhist-Texts, "Kun-gzhi"- closed system potential has been discussed. The closed system potential is the ground of all and everything. So it is the ground of all and everything. So it is the ground of Nirvana.

This is the most important chapter of this book. Explanatory notes on Svasamvithi, dag-pa gny is ladan, phrin-das, gnas-lugs, sansar-nirvana, thog-ma, ye-stang, gsar-ma and rmying-ma, rkyen, ma-rig-pa drug, stobsbcu, mi-jigs-pabzhi etc. (pp 174-192, S.Nos. 1 to 111)

Experience of the lighting up of Being's possibilizing-dynamics are experiencer and experiencing. Lighting-up of vibrations which move to upper regimes are discussed. Perpetual immediacies with changed body/mind patterns are generated and then effectiveness described.

The book ends with literary references a detailed index to Tibetan Technical terms, Sanskrit-index and index of names and subjects referred in the book.

Dr. Herbert Guenther, an eminent scholar of Buddhism has devoted in 'Meditation Differently', the Buddhist traditions-Mahamudra and rXzogs-chen and

these are translations. Their main approach is towards Meditation : understanding of Being, Experience of Being, Experiencer and experiencing, self realizing awareness, lamp and the lighting, the sun's life-giving force are described and discussed in clear and pious thoughts, which smell of philosophy, traditional values, conscious-spiritual patterns and mile-stones in the path of God. I am neither a philosopher nor a scholar of religion, Sanskrit and languages but an ardent student of Science. I have moved through the passing clouds, which have touched the peaks and pits of philosophy in Nature (Prakriti). In every chapter, I have found the beauty, charm, intelligence, spirituality of the highest order.

I congratulate Dr. Herbert Guenther for his scholarly book, which shows flood of light to understand the Buddhism in its myriad modes, manifold masks and commentaries.

The book is of great help to students, researchers scholars and professors who are involved in the study of Buddhism in various parts of the world. The printing of the book is excellent and runs into 210 pages. The thoughts on Tibetan philosophy should have been made simpler, clearer and shorter, so that a beginner in this field, would have felt at ease in "Meditation". For an ordinary reader, the contents of the book throw a complex picture, a complex of philosophic phrases, with complex Tibetan words, with the difficult and different descriptions of pet words, key thoughts, terse summaries and commentaries. Simple is noble, simple is attractive, simple is godly.

- *Dr. R. J. Galagali*, M.Sc., Ph.D.
Kasi Kripa 7294 Malmaruti Extension,
Belgaum 590 016 State Karnataka.



QUARTERLY REPORT

FOR THE PERIOD ENDING 30-12-1996.

Parama Poojya Shri Sidheswar Swamiji, Jnana Yogashrama Bijapur, was specially invited by the Academy of Comparative Philosophy & Religion Belgaum to deliver lectures on Kathopanishad. Accordingly, Sri Swamiji by accepting the humble invitation of the academy was kind enough to deliver the lecture on Kathopanishad in the Gurudeo Mandir, Hindwadi, Belgaum, nearly for about complete one month, during October 1996, daily for one hour from 06-00 P.M. to 07-00 P.M. The audience mostly from Belgaum City and round about villages, including Sadhakas from all walks of life, in number four to five hundred daily attended the lecture programme and heartily enjoyed the same. Throughout the period of one month during the lecture programme, intensive meditation, bhajan and arati were performed. On the last day, Sri Swamiji planted one 'Nagling Flower' tree in the premises of the Gurudeo Mandir garden.

The Vaikuntha Chaturdashi Nama Saptaha was celebrated in the Gurudeo Mandir, as usual during the period from 19-11-1996 to 23-11-1996 in a most befitting manner. A good number of Sadhakas from various places attended the function. During the Saptah period lectures of eminent scholars like Dr. Narendra Kunte, Solapur and others were arranged. The Sadhakas about 40 to 50 in number were fully engaged themselves in intensive meditation, bhajan and arati during the Saptah. The overall arrangements of planning and execution for the Saptah were entrusted to a Special Com-

mittee of 2 trustees consisting of Sarvashri V. Y. Lele and M. G. Kumbhojkar, specially constituted for the purpose and the Committee most efficiently managed the function. The academy is thankful to them. The function ended by Bhajan, arati and offering flowers to the Sri Gurudeo Padukas on 23-11-1996 and distribution of Prasad to about 300 persons.

The Chinmaya Mission Belgaum Centre had arranged Geeta Jnana Yajna programme in the Gurudeo Mandir from 01-12-1996 to 07-12-1996. Sri Swami Poorna Prajnanada, Chinmaya Mission Bangalore, gave discourses in Kannada on 'Tapovan Shaktam' in the morning and 'Bhagavadgeeta Chapter IV' in the evening for one hour daily, during the above period. The audience was well attended.

Param Poojya Yatimaharaj Narayananand Saraswati visited the Gurudeo Mandir on 08-12-1996. He camped in the Mandir upto 15-12-1996 and gave darshan to the Bhaktas. While leaving the Gurudev Mandir on 12-12-1996, he planted one flower tree in the garden premises of the Mandir.

Sri Samarth Sadguru Ganapatrao Maharaj, Kannur visited the Gurudeo Mandir on 12-12-1996 and gave discourse on Jnaneshwari for about one hour, in the evening. The function was well attended.

We thank the following persons for their donation to the A.C.P.R., Belgaum.

DONATIONS RECEIVED.

- | | |
|---|-----------|
| (1) Chairman, The Belgaum Pioneer
Urban Co-Operative Bank Ltd., Belgaum. | 10,000=00 |
| (2) Shri. M. G. Telegaonkar, Pune. | 1,000=00 |
| (3) Shri. L. G. Abyankar, Kaneri. | 1,000=00 |
| (4) Shri S. D. Maggavi, Sharnapur-Belgaum. | 1,005=00 |
| (5) Sri Pradeep M. Kumbhojkar, Belgaum. | 1,001=00 |
| (6) Sri S. P. Garg, Jaipur. | 150=00 |
| (7) Sri. G. A. Gadag, Khasbag. | 51=00 |

(8)	Sri. M. G. Pitambare, Pune.	250=00
(9)	Sri. P. D. Mhaishkar, Bangalore.	100=00
(10)	Sri. S. V. Ranade, Pune.	101=00
(11)	Sri. S. B. Jadhav, Thane	100=00
(12)	Sri. P. G. Waze, Ogalewadi	51=00

SUBSCRIBERS TO PATHWAY TO GOD JOURNAL

(1)	Life subscribers	...	NIL.
(2)	ANNUAL SUBSCRIBERS.		
	1) New Subscribers 23 X 35 =	...	805=00
	2) Foreign Subscriber. 1	...	120=00

BOOKS FOR REVIEW :

The following books have been received for review. The review of the books will be published in the quarterly journal Pathway to God and thereafter the books will be taken on the register of Gurudeo Granthalaya for the use of the members of the Library.

Sl. No. Review	Title of the book Name and address of the author.
95.	The Bhagawad Gita - by Dr. Ramanand Prasad.
96.	Viyahapannatti - by Jozeb Deleu.
97.	Meditation Differently .. by Herbet Guenther
98.	Fatalisam in Ancient India .. by Sukumari Shattacharji

Belgaum
31-12-1996

Sd/-
J. M. KULKARNI
Secretary

Observations made by the Hon. Visitors on the Performance of the A. C. P. R., Belgaum.

SHRI SIDDHESHWAR SWAMIJI

Anan Yogashram, Bijapur.

Gurudeo Mandir is a holy place, frequently visited by those who seek spiritual solace. People come here; sit in meditation for hours, get some kind of delight quite unusual to the common man.

The Mandir is surrounded by a beautiful garden with big trees, plants, and several kinds of flowers always in bloom.

From time to time all kinds of spirituo-philosophical functions are arranged here. Thousands are benefitted from them.

The only purpose, behind all such activities, it seems, is to help men and women, young and old to lead a spiritually healthy life.

The library having thousands of books on philosophy, religion, Indian culture and mysticism has been catering to the needs of the seekers of knowledge.

For all these things, the management deserves compliments.

I have availed myself of the opportunity of conducting month-long discourses in this Mandir. Many times. I have all praise for the Management's co-operation and hospitality.

— Siddheshwar Swamiji

2/11/1996

OUR PUBLICATIONS

- | | |
|--|---|
| 1. The Role of Shri Krishna in the Mahabharata | Rs. |
| —Prof K. S. Narayanacharya | 45-00 |
| 2. Critical and Constructive Aspects of Dr. R. D. Ranade's Philosophy | —Prof. B. R. Kulkarni 12-00 |
| 3. Silver Jubilee Souvenir Vol. 1
Pillars of Shri Gurudev's Sampradaya and
Heart Homages to Sri. Gurudeo | —Ed. K. D. Sangoram and M. S. Deshpande 32-00 |
| 4. Silver Jubilee Souvenir Vol. II
(Gurudeva's Philosophy of God-Realisation) | —Ed. Sangoram and Deshpande 15-00 |
| 5. श्री गुरुदेव रानडे व त्यांची पारमार्थिक शिकवण (दुसरी आवृत्ती) | — G. V. Tulpule 55-00 |
| 6. श्री ज्ञानेश्वरांचे आत्मदर्शन : अर्थात् कार्य आणि तत्त्वज्ञान. | —श्री रा. ना. सराफ 55-00 |
| 7. ಗುರುದೇವರ ಸಮನ್ವಯ ದರ್ಶನ | M. S. Deshpande 20-00 |
| 8. Thus Spake Gurudeo | — — — 15-00 |
| 9. ध्यान बोधसुधा | — — — 10-00 |
-

For catalogue of books, and commission, please write to :—
The Secretary, Academy of Comparative Philosophy and Religion
Belgaum 590011. Liberal commission to book sellers.

" Pathway to God " is Published by Academy of Comparative
Philosophy and Religion, Gurudeo Mandir, Hindwadi, Belgaum-
590011 and Printed at Swastik P. Press, Huns Talkies Road
Belgaum-590002.